

PAM.
JAPAN

HOW THE

“SOCIAL EVIL”

IS REGULATED IN JAPAN.



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space of 100 days, shall be manaeled with irons, and committed into the custody of the responsible parties in her Ward, an officer being detailed off to visit the house every other day to inspect the seal on her manaeles.

2nd.—The owner of grounds and houses in which secret prostitution takes place, shall be held in the same penalties even although he is not living on the premises, but only represented by a care-taker. The care-taker shall have all his furniture seized, and shall be manaeled for a period of 100 days, during which period he will be committed into the eustody of the responsible parties in his Ward, and every other day the bonds shall be examined and the seals inspected.

Three days after this date the appointed officials and Yoshiwara Authorities will proceed to search for persons carrying on illicit prostitution, and if those persons are apprehended they will be dealt with as stated above.

Persons harbouring offenders may be punished with banishment or death, and moreover the members of the Ward who are responsible for the parties may be likewise punished in accordance with the foregoing. Now therefore take notice, and let this be published throughout the City."

Again in 1876, the Police Department issued a notification, dated the 27th January, and numbered 23, as follows :—

"Pearsons practising secret prostitution and the keepers of secret houses used for that purpose, shall be punished as follows:—

Principal or Accessory	First Offence	{ Fine not exceeding 10 yen or 2½ months' imprisonment.
	Second Offence.	{ Fine not exceeding 20 yen or 5 months' imprisonment.
Keeper of the House	First Offence	{ Fine not exceeding 15 yen or 3 months' imprisonment.
	Second Offence	{ Fine not exceeding 30 yen or 6 months' imprisonment.

The Penal Code, promulgated July 1880, Art. 425 provides three to ten days' imprisonment, or a fine of 1 to 1 yen 95 sen, as a punishment for secret prostitution, or lending premises to persons for the purpose of assisting such secret prostitution.

A notification was also issued by the Council of State on the 9th December, 1881, in the form of an Imperial Rescript (No. 64) bearing on the subject :—

"Although Art. 425, paragraph 10, of the Criminal Code deals with the punishment of secret prostitution, for a period the regulations re this

matter shall be entrusted in Tokyo to the Police Department, and outside Tokyo to the Local Authorities :—

The, "*Jigoku*" class of secret prostitutes may be divided into several sub-divisions, but they always combine with their pursuit some other business, as a blind. They are generally to be found in liquor saloons, inferior inns, eating houses, and low "*Machi-ai-jaya*" (commonly known as "*Tea-houses*," but which are really houses of assignation). Very often these are kept by vicious married couples who entice to their places young country girls under false pretences, and there exists among them a regular community of interest for common protection, while a whole army of pimps and panders batten on the fraternity. One of the most useful assistants to these houses is the female hairdresser, who worms her way into the confidences of the women she visits in her business capacity, and thus manages to act as a go-between in introducing victims. In fact, generally speaking, low-class Japanese women seem to delight in acting as procuresses, and it naturally follows that there is no dearth of candidates for secret prostitution in these vile establishments. In the country these unfortunate women go under the name of "*meshi-mori*" and "*daruma*" and they are to be found in every locality in addition to the *Geisha* and also the licensed prostitute.

To do them justice, the Police have always done their best to remove the nuisance, but owing to the foolish, although no doubt well-meant, movement against licensed prostitution, the evil is by no means likely to be eradicated,—on the contrary, it is growing rapidly and must lead to serious consequences if not checked. To do these girls justice they are generally fairly well-behaved and decent, and compare very favourably with a similar class in Europe, but the rascality and meanness of the old-women and blackguards who prey upon them is simply detestable and appalling when regarded from a European standpoint. There are not many actual "street-walkers" in Japan.

These girls pass by various other names according to the Province, for instance in Sagami Province "*Zaru-soba*;" in the Northern Provinces "*Osharaku*;" in Miyagi-Ken, &c. "*Kusa-mochi*;" in Hokkaido "*Goke*;" in Osaka "*Shiro-imoji*."

The *Licensed Courtesan* is to be found only in the recognised prostitute quarters established by permission of the Government, and properly controlled by them.

On a girl being introduced, she enters into an agreement with the keeper which differs more or less in its clauses, but the following is a specimen of an average contract translated from an actual document lent to the writer by a friend, and will serve to illustrate the matter. This contract is one used by the Kanagawa brothel called "*Jimpu-ro*" (commonly known as "No. 9.")

MEMORANDUM OF AGREEMENT.

RELATIVE TO A LOAN OF MONEY.

Yen—Four hundred.

Provided that interest on the above shall be in accordance with the Government Regulations.

With respect to the above I hereby acknowledge that as I have no means of livelihood, and practice the profession of a courtesan by official sanction, I have borrowed from you the above-written sum of money, and in consideration thereof I hereby agree to the following clauses of this contract.

1.—I will strictly comply with the regulations relative to courtesans.

2.—I will commence business on the.....year.....month——day of Meiji, and continue until the.....year.....month.....day of Meiji, and on the completion of this term of three years will forthwith return my licence to the Government. It is understood that should I enter the lock-hospital during the term, the number of days shall be clearly noted in writing, and I shall apply for official sanction to continue longer in the business for a corresponding period of days. Should I not have repaid the loan when the time comes to return my licence, I will enter into an agreement to repay the same entirely.

3.—I will gradually repay the loan from my earnings as a courtesan, and while the same is not all repaid, I will work faithfully and diligently. I will never rest from work without good reason, neither will I do anything calculated to interfere with or hurt your business.

4.—I will pay the prostitute tax provided by the regulations from my own earnings.

5.—I will divide the amount of my earnings into two portions, one of which I will give up to you as room-hire and other sundry expenses. From the remaining half I will repay the loan to you at the rate of 15 per cent. of my receipts, and the balance (35 per cent.) will be taken by me as my own. It is understood that having agreed to halve the money

as above, even should the amount of my earnings be insufficient to pay the expenses of my board, I shall not pay out any other money.

6.—The account of repayments of the loan shall be balanced twice a month, for which purpose the landlord and the courtesan shall both keep books of the account wherein shall be set down entires to agree the one with the other, and at the end of each month such entries shall be stamped by both parties in each other's presenee. With regard to the clothes which I use in the profession, and also my other effects as per separate list attached herewith, I hereby pledge and mortgage the same to you as security for the hereinbefore-mentioned debt.

7.—Should the owner of the prostitute house consider that the coming of any particular guest will be unprofitable even although he (she) should send such guest away with a refusal I shall certainly not complain, but comply with his (her) wishes.

8.—Should I abscond during the term of engagement, fall sick, or desire to discontinue the business and change my residence owing to certain circumstances, but be unable to repay the above written debt, I will not remove or cease practising the business until my guarantor has paid the entire amount.

9.—Any special debts which may be contracted by private arrangement between the parties shall have no connection with the present agreement. It is nevertheless understood that should I be unable to pay the fees and expenses while in the Lock hospital, any money I may borrow from you under that head will be added to the amount of the present loan.

10.—In respect to the monthly balancing of account as per above-written (Art. 6) in order that there may be no objection or dispute, the books of both parties shall be submitted to the Director of the "*Three Professions*" who shall be requested to seal the same officially after inspection.

In Witness whereof we the undersigned have hereunto set our seals together with those of the guarantors, in order that there may be no breach of the foregoing agreement hereafter.

Meiji.....year.....month.....day.

Borrower L.S.

Guarantor (Father) L.S.

Address

Guarantor (Mother) L.S.

Address

To the Mistress of the Brothel,

I hereby seal the foregoing instrument in proof that its contents are in order.

Meiji.....year.....month.....day.

Kanagawa, Tachibana-gori,

Kanagawa-Eki,

(Signed)

SHIMAZAKI KYUJIRO,

L.S.

Director of the "Three Professions,"*

No.....

The regulations relative to prostitution are very minute and carefully drawn up, as will be seen from the annexed Notification No. B. 18, issued in Tokyo in 1881, and still in force. The provincial regulations are all based upon this model and practically identical.

NOTIFICATION No. B. 18, ISSUED BY THE POLICE DEPARTMENT, TOKYO, 28TH DECEMBER, 1881.

REGULATIONS

FOR THE

CONTROL OF THE THREE BUSINESS OF BROTHEL-KEEPING :
THE KEEPING OF "HIKI-TE-JAYA," AND PROSTITUTION.

SECTION 1ST.

Art. 1.—The businesses of brothel-keeping, or the keeping of "hikite-jaya" can only be carried on in such a place which is approved by the Police. The profession of a courtesan can only be practised in a brothel.

Art. 2.—Whoever wishes to open a brothel, a "hikite-jaya," or to practice prostitution, must send in a written petition to the Police Department for a licence, which petition must bear the seals of :—

(a.) The party applying.

(b.) The district "Director of the Three Businesses," and must be officially countersigned and sealed by :—

(a.) In a "Ku" (District) by the Kueho.

(b.) In a "Gun" (County) by the Kocho.

Persons who wish to become courtesans must have attained the age of fully 15 years. If the applicant is an orphan and has no near relations, the petition must bear the seals of two trustworthy witnesses, together with that of the applicant and of the keeper of the brothel into which she has elected to enter.

* Brothel-keeping : Prostitution : Introducing houses.

Art. 3.—No new brothel will be permitted to be erected outside the precincts of the Yoshiwara ; neither can such a business be legally transferred to another person outside the Yoshiwara.

Art. 4.—In the event of a person desiring to carry on the business of a brothel (within the Yoshiwara) which he has acquired, both the parties shall petition the Authorities in the same manner as provided in the foregoing articles.

Art. 5.—Persons who have abandoned their business, are required to return their licenses within three days, and to notify the Police in writing, the document to be sealed by the party and countersealed by the “ Director of the Three Professions.”

Art. 6.—In the event of persons changing their registration, residence, name or losing or defacing their licence, &c., they shall make a fresh application for a licence, in accordance with the provisions of Art. 2. Provided that in the event of a license being lost or damaged only, the seal of the *Kucho* or *Kocho* is not necessary.

Art. 7.—Members of the “ Three Professions ” shall, within their respective localities, select from among the brothel proprietors a Superintendent (Director) and Vice-Superintendent who shall be approved by the Police.

Art. 8.—The duties of the Superintendent shall be to superintend the business of the Professions, and to obey the regulations of the Police Department.

Art. 9.—Each month the following taxes shall be paid to the Police Department viz.

- (a.) Brothels 10 per cent. on earnings.
- (b.) Hiki-te-jaya 3 cents for each visitor.
- (c.) Courtesans 7 per cent. on earnings.

Art. 10.—Persons wishing to do any of the following things must petition the Police Department at least thirty days previously, giving full particulars of what is proposed—viz.

- (a.) To plant trees or branches in the streets.
- (b.) To hang up lanterns.
- (c.) Dancing or exhibition of buffoonery.
- (d.) Or anything else which they may wish to do in the streets.

It is however provided that no such displays will be permitted outside the boundaries of the Yoshiwara.

Art. 11.—Without the consent of all the persons (*nem. con.*) engaged in the Three Business within the brothel quarters, no regulations or

bye-laws can be established among them. In case of persons such as the landlords of brothels, having disputes about their business matters with courtesans, and being desirous of bringing the matter before a Court of Justice, they must reduce the particulars of the case to writing, giving minute details, and petition the Police Authorities for consent.

Art. 12.—In the following cases, courtesans are to give secret information to the keeper of the brothel, and the keepers of brothels or *Hiki-te-jaya* are to communicate the facts to either the policeman on the beat or Police Station.

(a.) When visitors resemble the circulated descriptions of persons “*wanted*” by the police and advertized for with a picture.

(b.) When visitors appear to possess more money and valuables than is in harmony with their station in life.

(c.) When there is anything strange and suspicious about visitors.

Art. 13.—Persons infringing these regulations shall be fined in a sum not exceeding thirty yen, or rigorous imprisonment for a period not exceeding six months; also according to circumstances the offender may be prohibited from doing business for a time; or the offender may be compelled to give up the business entirely; or the punishment may consist in simple suspension of the business or a permanent deprivation of the right of doing it thereafter.

Art. 14.—Persons who may be criminally convicted for any offence not provided for in these regulations, but having connection with these professions, or persons who have been punished for secret prostitution, may, according to circumstances, be prohibited from practising their calling either temporarily or permanently.

Art. 15.—A principal cannot shield himself from the effects of the acts of his employes in anything which relates to his business.

Art. 16.—The persons indicated shall obey these regulations.

SECTION 2ND.

“INTRODUCING HOUSES.”

BROTHELS AND *HIKI-TE-JAYA*.

Art. 17.—When a person desires to become a courtesan, she shall make an agreement with the keeper of a brothel, and send in a petition to the Police in her name and that of the keeper. The same formality shall be observed on the departure of a courtesan whether for the purpose of ceasing her calling or entering into another.

Art. 18.—The keeper of a brothel shall treat the girls fairly, endeavour to reform them, and to prevent them from wasting any money recklessly.

Art. 19.—In the event of a courtesan violating rules, or breaking a contract, the keeper of the brothel is forbidden to attempt to enforce an observance of the same by private arbitrary measures, but shall report the matter to the police authorities in charge of the district, and shall act in accordance with Police instructions.

Art. 20.—No keeper of a brothel can, without valid grounds, object to or hinder a woman from leaving his establishment under the following circumstances.

(a.) When she wishes to enter another house.

(b.) When she wishes to reform.

(c.) When she wishes to leave.

Art. 21.—No courtesan is to be allowed to leave the prostitute quarter (*yukaku*) except under the following circumstances—*i.e.* when there is an occasion of rejoicing or mourning in connection with—Grandmother and Grandfather; Father and Mother; Uncles and Aunts; Brothers and Sisters; or for the purpose of nursing such relations. It is further provided, that outside the Yoshiwara, even although within a prostitute quarter, the women shall not be allowed outside the house; but of course this does not apply when they are obliged to go out for medical examination or some important or necessary purpose.

Art. 22.—The following particulars shall be entered minutely in the books of the houses in accordance with the regulations—*i.e.*

(a.) Amount of earnings.

(b.) Residences, names, ages, appearance, style of dress, &c., of guests.

Art. 23.—The amount of fees (*gyoku-dai*) charged by each house shall be fixed and reported to the Police through the Superintendent of the Three Professions.

Art. 24.—The keeper of a brothel shall hang up in a conspicuous place in his house, so that it may be seen by the girls, a copy of these regulations easily written (*i.e.* with *hiragana* against the character); and it is provided that a new comer shall be carefully instructed in these regulations.

Art. 25.—In no case whatsoever shall the girls be displayed, bedizened, and bedecked to the passers by in the streets, but this prohibition does not apply to the Yoshiwara.

Art. 26.—In the event of outside women being brought to the house, they are not to be allowed to divert themselves there. Should any

woman come who wishes to see a guest in the house she must be allowed, to meet him.

Art. 27.—Keepers of houses are not allowed to do any of the following things

- (a.) To urge passers by to enter and divert themselves.
- (b.) To consult with jinrikisha-men with the object of getting them to entice customers to the house.
- (c.) To persuade persons to visit their houses by means of public advertisement.

Art. 28.—Keepers of houses are forbidden to urge guests to eat and drink against their will.

Art. 29.—Keepers of houses are not to take in pledge or in satisfaction of a debt any clothes or other effect belonging to their customers, but in cases of necessity, the guest shall be conducted to the Police Station and the matter arranged in the presence of the police. Should such clothes or effects be afterwards proved to be stolen goods, they will be treated in accordance with the Criminal Code.

SECTION 3RD.

Art. 30.—In the petition of a woman who is desirous to receive a courtesan's licence shall be minutely written down the reasons for the step, and it shall be accompanied with a copy of the agreement with the brothel wherein she intends to pursue her calling. The Police Department will either grant or refuse the application according to circumstances after an investigation and a medical inspection.

Art. 31.—As a regular thing the courtesan shall reside in a brothel.

Art. 32.—Women under 20 years of age will be granted licences for periods up to 3 years. After the completion of the period, no matter what kind of arrangement or agreement may exist between the courtesan and the brothel-keeper, the licence must be returned. This regulation does not have a retroactive force.

Art. 33.—Women who shall have completed a term and wish to continue their calling, shall make a formal application exactly in the same manner as a fresh applicant.

Art. 34.—Women who wish to change their houses shall present a petition to be allowed to do so in the following manner. The petition is to be signed and sealed by the party herself and by the keepers of both houses, and a copy of the new agreement is to be attached. The petition is to be countersigned by the Director of the "three professions" and shall be presented to the Police Station. It is provided that the

agreement can be for only such a period, as provided by the regulations, in both houses together.

Art. 35.—Once a week the women shall be medically examined by the person, and at the place appointed by the Police Department. Should a woman be ill and unable to leave the house, the matter shall be reported to the medical examiner by the keeper of the brothel, and request shall be made that the doctor call for the purpose of examination. It is expressly provided that any person who has symptoms of venereal disease shall go to the hospital and receive medical attendance, even although it is not the regular inspection day.

Art. 36.—If any woman has not been carrying on her profession for upwards of a week, before she re-commences but calling, she shall either be examined at the appointed place or else go to the hospital and be examined.

Art. 37.—Persons who are suffering from venereal disease shall act in accordance with the doctor's orders.

Art. 38.—Should the keeper of a brothel endeavour to cause undue expenditure of money, or without valid reason try and interfere with the women leaving the house for another place, or with women desiring to reform, it is forbidden by law; and he can neither by law or under agreement, ill-treat the women cruelly or unfairly, therefore should anything like this occur, the women shall complain to the policeman on the beat or to the Police Station.

Art. 39.—No courtesan can leave the prostitute quarters except when there is an occasion of rejoicing or mourning in connection with:—Grandmother, Grandfather, Father, Mother, Uncles, Aunts, Brothers, Sisters; or for the purpose of nursing such relatives. If a courtesan goes out she shall wear the usual female clothing and be accompanied by a person from the house. She must obtain the brothel-keeper's permission.

Art. 40.—Should a courtesan receive in trust, or as a gift, any money, clothes, or other effects from guests, she shall at once report this to the brothel-keeper.

In spite of these seemingly fair rules, it is needless to say that the inmates of the Japanese brothel are entirely subjected to the will of their keepers, and although as a rule the girls are not inhumanely treated, they are to all intents slaves, just as much as if they were chained to the galleys. It is not law, but custom which keeps them there, and there is many and many an innocent victim driven to these devilish institutions

by customs which exalt profligate fathers and brothers into authoritative beings for whom every sacrifice should be made—even that of chastity. To say a woman has sacrificed herself for the sake of her relations covers everything, and the only thing which would be effectual with these model fathers, mothers, and brothers, would be a thorough horse-whipping each and every time a case crops up; or better still, the cat o' nine tails laid on by an expert until they howl for mercy. The efforts of the Japanese Government to abolish the evil of this servitude have been vigorous, but custom—that law of fools—has been too powerful, and the regulations are infringed indirectly in many ways, chiefly however owing to the frantic opposition to reform raised by those numerous parasitic hangers-on who attach themselves to the prostitute quarters, and while leading a lazy and mischievous life, manage to suck sustenance from the earnings of defenceless women. The position of the Government is clearly demonstrated by the following proclamations.

DECREE ISSUED THE 2ND OCT. 1872 (5TH YEAR OF MEIJI)
BY THE COUNCIL OF STATE. No. 295.

“Whereas transactions involving the sale of persons and their entire subjection to the will of their masters for life or for periods, are cruel and contrary to the principles of humanity, and in consequence have been prohibited from olden times: and whereas the actual condition of persons heretofore hired for a term of years as servants, or in any other capacity virtually amounting to servitude, all such transactions are henceforth strictly prohibited.

It shall be allowed for any persons to bind themselves as apprentices for the purpose of acquiring practical training in Agriculture, Trade or Art. nevertheless the term of such apprenticeship shall in no case exceed seven years, but after the expiration of such period the term may be prolonged by mutual consent of the parties.

In the case of ordinary servants or employés, the term of service shall be limited to one year: and if the service be continued after the expiration of that period the agreement shall be renewed.

The release of all prostitutes, singing girls, and other persons bound to serve for any term of years, is hereby ordered, and it is farther directed that no suits relating to debts incurred by or on account of such persons shall be entertained.

The above having been determined upon, this Law must be positively observed and obeyed.”

NOTIFICATION ISSUED IN OCT. 1872 (5TH YEAR OF MEIJI)

BY THE JUDICIAL DEPARTMENT. No. 22.

(PUBLISHED BROADCAST.)

“Whereas on the second day of this month the Council of State issued a decree No. 295, persons are hereby notified relative to the same and are to bear in mind the following articles :—

Although the sale of persons has been forbidden from olden days yet persons are hired for periods under various names, but in reality this “hiring” constitutes a “sale” and it is considered that the capital of persons hiring prostitutes, singing girls, &c., is equivalent to stolen money, therefore should any person complain about the foregoing, upon investigation the whole of the money in dispute shall be confiscated by the Government.

As stated above, prostitutes and singing girls having lost the rights of human beings, they may be likened to cattle (*gyu-ba ni kotonarazu*==they do not differ from oxen and horses). There is no sense for human beings to endeavour to exact repayment from cattle !

Therefore no payment shall be demanded from Prostitutes or Singing girls for any moneys lent or debts due and in arrear hitherto, but it is provided that as regards transactions subsequent to the 2nd day of the present month, such prohibition cases.

Persons who for money considerations cause girls to become prostitutes and singing girls under the pretext that such girls are their adopted daughters, are actually trafficking in human bodies, and will hereafter be severely dealt with.”

From the above it will be seen that there is *legally* in Japan no such thing as the sale of women, but custom in the East is far, far stronger than law, and having been brought up in an atmosphere of unreasoning obedience, the Japanese woman simply submits to everything, thus carrying out Mr. CHAMBERLAIN'S remarks in “*Things Japanese*”—viz.—“The first question a European will probably ask on being told of the lengths to which filial piety is carried in the Far-East is; how can the parents be so stony-hearted as to think of allowing their children thus to sacrifice themselves? But such a consideration never occurs to a Chinese or Japanese mind. That children should sacrifice themselves to their parents is, in the Far Eastern view of things, a principle as indisputable as the duty of men to cede the pest of every-

things to women is with us. Far Eastern parents accept their children's sacrifices much as our women accept the front seat, with thanks perhaps, but as a matter of course."

The one redeeming trait of the Japanese courtesan is that she never appears to fall to the low and vicious level of the Western prostitute, and her position is such that she is likened by an Eastern allegorical expression to "The Lotus in the mud"—in the mire truly, but not besmirched by it, and she is cheered by the old hypocrites around her reminding her that the great Chinese Sage CONFUCIUS said—"Kill the body, but practise love and benevolence." They don't tell her that the same conceited old fraud said—"Let females guard their chastity and purity"—or if they do they get round it by saying that selling one's body for the sake of parents or relations is preserving chastity, and thus even Confucius is called in to aid and abet the atrocity.

To demonstrate the large number of houses of prostitution there are in Japan, one illustration will be sufficient. In the Prefecture of Kanagawa alone the number of licensed houses authorized by Prefecture Notification A. 56, dated 30th June, 1885 is as follows:—

Yokohama Prostitute Quarter situated at Eiraku-cho and Magane-cho

				Numbers Unlimited.			
Kanagawa	...	...	48	Kami-Ishiwara	...	...	2
Kawasaki	...	...	32	Shimo-Ishiwara	...	...	3
Fuchu	...	...	9	Hachioji	...	...	18
Kami-fuda	...	...	5	Yokosuka	...	...	18
Shimo-fuda	...	...	3	Uraga	...	...	5
Misaki	...	...	5	Totsuka	...	...	32
Fujisawa (in Oga-machi)			12				
„ (in Okubo-machi)			27				
„ (in Sakado-machi)							
Hiratsuka	...	...	31				
Odawara	...	...	54	Oiso	...	...	36
Yoshino	...	...	17				

Taking Yokohama as possessing 100 houses, which it certainly must, the total for Kanagawa Prefecture is 454. Japan possesses 45 such prefectures, each say having the same number of houses, but, taking an average of 400 to each prefecture, the total number of houses will run up to 18,000. Then the houses in the three Imperial Cities

have to be counted in—say another 2,000 and we get a grand total of 20,000 houses, and taking the average house as employing only 20 women (some employ 50 or 60) we get 400,000 prostitutes. This is a very low calculation indeed, and well within the mark, probably 500,000 would be nearer. When to these women are added *at least a million daruma and meshi-mori*, &c., the total of women practising prostitution is probably over one million four hundred thousand, and if to this again about 500,000 *Geisha* be added, the complete grand total cannot be short of nearly two millions, or say 5 per cent. of the entire population of Japan, or 10 per cent. of the female population of all ages!

Persons may disagree with classing *geisha* as prostitute, inasmuch that they are supposed to be singing and dancing girls only, but as a matter of fact their favours are only a question of money, and they are recognized by the Japanese themselves as first-class prostitutes.

In Kanagawa Prefecture the regulations provide, over the above the Tokio rules, that—

- (a.) Clothes must not be pawned for guests.
- (b.) Intercourse with courtesans must not be allowed except in brothels, and that guests may not sleep with courtesans in *Hikite-jaya*.
- (c.) If any female, not a courtesan, stays in a brothel even for one single night, it must be reported to the police within 3 days, and the same holds good even although such female is a servant or a relation.
- (d.) If a woman runs away from a brothel, it must be reported, and when she leaves the house or returns to the house, it must be immediately reported.
- (e.) She may go away for change of air for health with a doctor's certificate.
- (f.) Women of *Shizoku* or noble rank are not permitted to become courtesans. Note this is constantly evaded by the woman being adopted into a *heimin* (commoner's family).

The taxes on prostitution in Kanagawa will give the average figures—viz. When monthly receipts over

					Monthly.
If a woman is in hospital over 15 days $\frac{1}{2}$ the tax is remitted.	{	500 Yen	...	...	\$3.50
		300 "	and under	500 Yen	\$3.00
		200 "	"	300 "	\$2.50
If in the hospital over one month the whole tax is remitted.	{	100 "	"	200 "	\$2.00
		50 "	"	100 "	\$1.50
		Under	...	50 "	\$1.00

The taxes on the houses are monthly—

First Class.....	Over	\$5,000.....	\$15
Second „	Under	5,000 over \$4,000	12
Third „	„	4,000 „ 3,000	10
Fourth „	„	3,000 „ 2,000	8
Fifth „	„	2,000 „ 1,500	7
Sixth „	„	1,500 „ 1,000	6
Seventh „	„	1,000 „ 700	5
Eighth „	„	700 „ 500	4
Ninth „	„	500 „ 300	3
Tenth „	„	300 „ 200	2.50
Eleventh „	„	200	2

Taxes on *hikite-jaya*—Yokohama, for each guest 1 cent 4 rin : elsewhere 2 cents.

From the foregoing it will be seen that the whole matter has been thoroughly gone into by the Japanese Authorities and is controlled by them as far as possible, and from the regulations it will be seen that the guests of all licenced houses are under a most inquisitorial system of espionage, the police being apprised of every detail, by a system of such secret spying that even the Parisian authorities might envy. This may be annoying to foreigners, but to Japanese it is a matter of course, and, after all, the strict supervision is useful in detecting and arresting criminals and so forwarding the ends of Justice in many cases.

The Director of the “ Three Professions ” or “ *Motojime* ” mentioned is the person in charge of the amalgamated office of the various houses in each prostitute quarter. His duties are manifold, viz.

To Stamp all documents intended for the Authorities.

To inform the people of Government notifications.

To keep books of detailed information *re*-all that takes place in the quarter.

To keep a record of the prostitutes' names.

To give the Authorities advice *re* the prostitutes.

To manage affairs relating to the women in connection with hospitals.

To collect taxes.

To keep a sharp look-out and inform the Police about malpractices.

He or his deputy must attend the hospital every inspection day and act under the Doctor's orders.

The *Geisha* (or singing-girl) generally live in little groups or families, and their engagements are made through the "Kemban" or central offices established and supported by them for mutual convenience. Most of these *geisha* are good-looking women, and are a great feature of Japanese entertainments. Many of them are adopted, while quite young, trained, and brought up to the life, while others enter later for the sake of a lump sum of money they receive, and which is generally used to pay off family debts, such being the detestable way of some depraved Japanese fathers, that they have no hesitation in selling their daughters for so much cash.

There are three kinds of *geisha*. One goes on the "*Shichibu*" (7 per cent.) system, where the *geisha* pays the house a certain amount for living expenses—say \$3.50 per month, for example, for rice, &c., and is entitled to 7 per cent. of the receipts, deducting of course any amount of interest due, or money advanced, she providing and paying for her own clothes.

The next is the *San-bu* (3 per cent.) system, which works in exactly the same way as the 7 per cent. plan, only the *geisha* receives less remuneration, and consequently pays less, or perhaps nothing for her keep. She buys and pays for her own clothes direct.

The last plan is that of "*nen-ki*" or apprenticeship for say 3 to 7 years—usually 3 years. The house provides and lends the clothes, but as a matter of fact they are generally put down in the account and the girl has to pay in the long run. The consequence is that although the house is really supposed to provide the clothing free, all they are able to squeeze goes down in the account, and the cost is paid ultimately by the *geisha*. The house therefore makes a profit in providing her with all kinds of unnecessary clothing. The *geisha* is also squeezed and mulct by a hundred different dodges, and is made such a prey of by a host of blood-sucking harpies and hangers-on, that all the money the *geisha* may earn is frittered away to such an extent that the girls merely live to toil and dress and work for the rapacious loafers who live on them.

The principal regulations relative to *Geisha* are.

- (a.) *Geisha* must give a notification of their intentions and take out a licence, and return licences when they retire.

- (b.) Certain towns and localities are fixed for residence, and not elsewhere.
- (c.) If a *geisha* happens to see anything suspicious about her guests she is to notify the police.
- (d.) There must be an absolutely unavoidable reason for the *geisha* to be allowed, and the petition must be supported by parents or relatives.

Theoretically the *geisha* never plays the prostitute, practically they "get there all the same."



PART II.

Having supplied particulars of the rules and regulations relating to the Prostitute Class, it may be convenient to add some extracts from various qualified writers on the subject of the general surface phases of this social subject. It has been considered that the only three authors who may be credited with an honest desire to reveal facts when they treated the matter were Messrs. MITFORD, REIN, and MORMAN. As regards many of the remarks made by Mr. A. B. MITFORD, his observations in some minor points are now erroneous, owing to the changes which have taken place during the last twenty years, but as a whole the description is reliable. Dr. REIN did not pretend to go deeply into the matter but his remarks are true and to the point. Mr. MORMAN'S—"The Yoshiwara: An Unwritten Chapter of Japanese Life"—is the most vivid and complete description of the Yoshiwara ever given to the Western Public.

FROM MITFORD'S "TALES OF OLD JAPAN."

"I have heard it stated, and seen it printed, that it is no disgrace for a respectable Japanese to sell his daughter, that men of position and family often choose their wives from such places as "the Three Sea-coasts," and that up to the time of her marriage, the conduct of a young girl is a matter of no importance whatever. Nothing could be more unjust or more untrue. It is only the neediest people that sell their children to be waitresses, singers, or

prostitutes. It does occasionally happen that the daughter of a *Samurai*, or gentleman, is found in a house of ill-fame, but such a case could only occur at the death or utter ruin of the parents, and an official investigation of the matter has proved it to be so exceptional, that the presence of a young lady in such a place is an enormous attraction, her superior education and accomplishments shedding a lustre over the house. As for gentlemen marrying women of bad character, are not such things known in Europe! Do ladies of the *demi-monde* never make good marriages? *Mesalliances* are far rarer in Japan than with us. Certainly among the lowest class of the population such marriages may occasionally occur, for it often happens that a woman can lay by a tempting dowry out of her wretched earnings; but amongst the gentry of that country they are unknown.

And yet a girl is not disgraced if for her parent's sake she sells herself to a life of misery so great, when (formerly) a Japanese entered a house of ill-fame, he was forced to leave his sword and dirk at the door for two reasons—first, to prevent brawling; secondly, because it was known that some of the women inside so loathed their existence that they would put an end to it, could they get hold of a weapon.

The misapprehension which exists upon the subject of prostitution in Japan may be accounted for by the fact that foreign writers, basing their judgment upon the vice of the open ports, have not hesitated to pronounce the Japanese women unchaste. As fairly might a Japanese, writing about England, argue from the street-walkers of Plymouth or Portsmouth to the wives, sisters, and daughters of these very authors. In some respects the gulf fixed between virtue and vice in Japan is even greater than in England. The Eastern courtesan is confined to a certain quarter of the town, and distinguished by a peculiarly gaudy costume, and by a head-dress which consists of a forest of light tortoiseshell hairpins stuck round her head like a saint's glory—a glory of shame which a modest woman would sooner die than wear. Vice jostling virtue in the public places; virtue imitating the fashions set by vice, and buying trinkets or furniture at the sale of vice's effects—these are social phenomena which the East knows not * * * Having said so much, I will try to give some account of the famous Yoshiwara of Yedo * * * *

At the end of the sixteenth century the courtesans of Yedo lived in three special places; these were the street called Kojimachi, in which dwelt the women who come from Kioto; the Kamakura Street, and a spot opposite the great bridge, in which last two places lived women brought from Suruga. Beside these there afterwards came women from Fushimi and from Nara who lodged scattered here and there throughout the town. This appears to have scandalised a certain reformer, named Shoji Jinyemon, who in the year 1612, addressed a memorial to the Government, petitioning that the women who lived in different parts of the town should be collected in one "Flower Quarter."

His petition was granted in the year 1617, and he fixed upon a place called Fukiyaeho, which on account of the quantities of rushes which grew there, was named *Yoshi-Wara*, or the rush-room, a name which now-a-days, by a play upon the word *yoshi*, is written with two Chinese characters, signifying the "good" or "lucky moor." The place was divided into four streets, called the Yedo Street, the Second Yedo Street, the Kioto Street, and the Second Kioto Street.

In the eighth month of the year 1655, when Yedo was beginning to increase in size and importance, the Yoshiwara, preserving its name, was transplanted bodily to the spot which it now occupies at the northern end of the town. And the streets in it were named after the places from which the greater number of their inhabitants originally came as the "Sakai Street," the "Fushimi Street," &c.

The official Guide to the Yoshiwara for 1869 gives a return of 153 brothels, containing 3,289 courtesans of all classes, from the *Oiran*, or proud beauty, who, dressed up in gorgeous brocade of gold and silver, with painted face and gilded lips, and with her teeth fashionably blacked, has all the young bloods of Yedo at her feet, down to the humble *Shinzo*, or white-toothed woman, who rots away her life in the common stews. These figures do not, however, represent the whole of the prostitution of Yedo, the Yoshiwara is the chief, but not the only, abiding-place of the public women. At Fukagawa there is another Flower District, built upon the same principle as the Yoshiwara; while at Shinagawa, Shinjiku, Itabashi, Senji, and Kodzukappara, the hotels contain women who, nominally only waitresses, are in reality prostitutes. There are also women called *Jigoku-Onna*, or hell-women, who, without being borne on the books of any brothel, live in their own houses, and ply their trade in secret. On the whole, I believe the amount of prostitution in Yedo to be wonderfully small, considering the vast size of the city.

There are 394 tea-house in the Yoshiwara, which are largely used as places of assignation, and which on those occasions are paid, not by the visitors frequenting them, but by the keepers of the brothels. It is also the fashion to give dinners and drinking-parties at these houses, for which the services of *Taikomochi*, or jesters, among whom there are thirty-nine chief celebrities, and of singing and dancing girls, are retained. The Guide to the Yoshiwara gives a list of fifty-five famous singing-girls, besides a host of minor stars. These women are not to be confounded with the courtesans. Their conduct is very closely watched by their masters, and they always go out to parties in couples or in bands, so that they may be a check upon one another. Doubtless, however, in spite of all precautions, the shower of gold does from time to time find its way to Danaë's lap; and to be the favoured lover of a fashionable singer or dancer is rather a feather in the cap of a fast young Japanese gentleman. The fee paid to singing-girls for performing during a space of two hours is one shilling and four pence each; for six hours the fee is quadrupled, and it is customary

to give the girls a *hana*, or present, for themselves, besides their regular pay, which goes to the master of the troupe to which they belong.

Courtesans, singing women, and dancers are bought by contractors, either as children, when they are educated for their calling, or at a more advanced age, when their accomplishments and charms render them desirable investments. The engagement is never made life-long, for once past the flower of their youth the poor creatures would be mere burthens upon their masters ; a courtesan is usually bought until she shall have reached the age of twenty-seven, after which she becomes her own property. Singers remain longer in harness, but even they rarely work after the age of thirty, for Japanese women, like Italians, age quickly, and have none of that intermediate stage between youth and old age, which seems to be confined to countries where there is a twilight.

Children destined to be trained as singers are usually bought when they are five or six year old, a likely child fetching from about thirty-five to fifty shillings : the purchaser undertakes the education of his charge, and brings the little thing up as his own child. The parents sign a paper absolving him from all responsibility in case of sickness or accident : but they know that their child will be well treated and cared for, the interests of the buyer being their material guarantee. Girls of fifteen or upwards who are sufficiently accomplished to join a company of singers fetch ten times the price paid for children : for in their case there is no risk and no expense of education.

Little children who are bought for purposes of prostitution at the age of five or six years fetch about the same price as those that are bought to be singers. During their novitiate they are employed to wait upon the *Oiran*, or fashionable courtesans, in the capacity of little female pages (*Kamuro*). They are mostly the children of distressed persons, or orphans, whom their relatives cruelly sell rather than be at the expense and trouble of bringing them up. Of the girls who enter the profession later in life, some are orphans, who have no other means of earning a livelihood : others sell their bodies out of filial piety, that they may succour their sick or needy parents : others are married women, who enter the Yoshiwara to supply the wants of their husbands, and a very small proportion is recruited from girls who have been seduced and abandoned, perhaps sold, by faithless lovers.

The time to see the Yoshiwara to the best advantage is just after nightfall, when the lamps are lighted. Then it is that the women—who for the last two hours have been engaged in gilding their lips and painting their eyebrows black, and their throats and bosoms a snowy white, carefully leaving three brown Vandyke-collar points where the back of the head joins the neck, in accordance with one of the strictest rules of Japanese cosmetic science—leave the back rooms, and take their places, side by side, in a kind of long narrow cage, the wooden bars of which open on to the public thoroughfare. Here they sit for hours, gorgeous in dresses of silk and gold and silver embroidery, speechless and

motionless as wax figures, until they shall have attracted the attention of some of the passers-by, who begin to throng the place. At Yoshiwara indeed, and at the other open ports, the women of the Yoshiwara are loud in their invitations to visitors, frequently relieving the monotony of their own language by some blasphemous term of endearment picked up from British and American seamen; but in the Flower District at Yedo, and wherever Japanese customs are untainted, the utmost decorum prevails. Although the shape which vice takes is ugly enough, still it has this merit, that it is unobtrusive. Never need the pure be contaminated by contract with the impure; he who goes to the Yoshiwara, goes there knowing full well what he will find, but the virtuous man may live through his life without having this kind of vice forced upon his sight. Here again do the open ports contrast unfavourably with other places; Yoshiwara at night is as leprous a place as the London Haymarket.

A public woman or singer on entering her profession assumes a *nom de guerre*, by which she is known, until her engagement is at an end. Some of these names are so pretty and quaint that I will take a few specimens from the *Yoshiwara Saiken*, the guide-book from which this notice is based. "Little Pine," "Little Butterfly," "Brightness of the Flower," "The Jewel Rivers," "Gold Mountain," "Pearl Harp," "The Stork that lives a Thousand Years," "Village of Flowers," "Sea Beach," "The Little Dragon," "Little Purple," "Silver," "Chrysanthemum," "Waterfall," "White Brightness," "Forest of Cherries,"—these and a host of other quaint conceits are the one pettiness of a very foul place.

FROM REIN'S "JAPAN."

"Singing and instrumental music are arts which, in Japan, as throughout the East, are as a rule practised only by girls. Those who engage in them professionally are called *Geisha*. In point of respectability they occupy a middle position among the three lower professional classes which serve the purposes of pleasure, viz: the *Yakusha*, *Geisha* and *Joro* (actors, dancing girls, and women of pleasure). The Theatre (*Shibai*) and houses (*Joro-ya*) in which they are to be found, are privileged establishments, by means of which the large towns provide a considerable portion of their revenue, as every person here receiving a licence has to pay a heavy tax."

The *Geisha* are the Japanese representatives not only of the nine Muses, but also of some other goddesses, and in particular of Hebe. Sometimes they are invited to a respectable tea-house to furnish entertainment with their dancing, nasal singing, *samisen*-playing and pantomime, for one or more well to-do citizens and their families, who

have come here to spend a day of pleasure ; sometimes the like services are demanded of in a *Joro-ya* (brothel), or even in a private house. * * * * Usually of low origin like the prostitutes, and frequently like them, abandoned orphans, they come, as a rule while young, by purchase, into the possession of avaricious proprietors, who give them what is, according to Japanese notions, a good education. [N.B.—Dr. REIN is really in error when he speaks of “*purchase*.” In former years children were no doubt bought and sold, but this is absolutely illegal now, and the courts cannot be appealed to enforce such an arrangement.] Many of them are considered beautiful and witty. In pantomime they not infrequently develop great histrionic talent, which fascinates even foreigners, though to appreciate their musical performances as Oriental taste is required. Of their morals it is sufficient to say that, as a rule they are always ready, with the consent of their masters, to leave the company to which they belong, and to let themselves out by a contract for a month or more to a native or foreigner.

FROM HENRY NORMAN'S “THE REAL JAPAN.”
THE YOSHIWARA : AN UNWRITTEN CHAPTER OF
JAPANESE LIFE.

There is a place in Japan which every male tourist visits to gaze on its outside ; a place that contains probably the most remarkable attempt ever made to solve the great problem of human society ; yet a place entirely unknown to the Western world, for nobody has ventured to make in print more than an airy passing allusion to it. No foreigner, indeed, has ever been in a position to write seriously of this place from his own knowledge, for the police authorities tell me that I am the first to whom opportunities for thorough investigation have been afforded. I hesitated of course a good deal before sitting down to write of it, but I long ago concluded not to make one of the conspirators of silence upon all matters of the sexual relations of men and women—themselves not a little responsible for the continuance of the evils they deplore. I have therefore tried to write simply and without impropriety of what I have seen and learned of this remarkable and secret place.*

On the furthest north-western outskirts of Tokyo, an hour's ride in a *jirikisha* from anywhere, there is a large colony apart. You enter it

* I sent a proof of this chapter to the friend whose taste I esteem most highly of all the people I know, with the simple question. “Shall it be included in my book, or not?”

through a wide gate, on one side of which is a large weeping willow—"The Willow of Welcome" in Japanese—and on the other side a pose of police. The streets inside are long and wide, shops and tea-houses alternating; down the middle is a beautiful flower-garden, six feet across, where a succession of flowers in full bloom is maintained among pleasant mountains and quaint stone lanterns. An eagle marvellously constructed of shreds of bamboo is sitting upon a tree stump, and half a dozen wax figures of men and women, startlingly life-like, are plucking the flowers and strolling by the fountains. One man has trodden upon a toad and is springing back in disgust, his foot drawn up almost to his waist. A lady has stopped before a little brook and stands with her gown gathered up, hesitating to cross, when a coolie—a Japanese Sir Walter Raleigh—runs up and spreads his coat on the mud before her. These are the wax-works, and all day long a crowd of real people, not a bit more real looking, gaze on them with delight, or with Japanese tenderness and simplicity of feeling find perfect pleasure in admiring the flowers and the Butterflies. From the eaves of the bamboo-packed roof hang two rows of brilliant red lanterns, and from the shops and tea-houses at the side hang two more rows. So in daytime four long lines of red are waving in the wind, and at night four streams of dancing scarlet—appropriate colours!—make the darkness gay. At the end of the principal street is a large and handsome building surmounted by a clock-tower dominating the entire colony. And when you have walked for a quarter of a mile under the lanterns and beside the flowers you find not only one but a dozen such buildings, massive structures of stone and brick with pillared verandahs and lofty vaulted entrances through which you get a glimpse of great stairways and columns of polished wood, with cool green gardens extending temptingly beyond. There are no finer buildings in Tokyo than these, and they have cost hundreds of thousands of dollars. They bear no sign or mark outside to indicate their purpose, though if you look up in passing you will probably see a graceful figure or two in bright gowns strolling upon the balcony, or a pair of black eyes will look curiously down upon you, or perhaps you may catch sight of a graceful head with monumental *coiffure* resting upon a tiny hand and bare arm. This is the Yoshiwara as you may see it any day. What is it, however.

This was the reply I received, word for word: "Certainly, it must go in—it can offend no one whose opinion is worth a bootlace. It is clean and simple, and of course it is interesting. Nothing in this world can keep the great problem of sexual relations out of literature. It must and will go in; everybody will talk and write of it—let us hope, with great decency—and some fine day a ray of light may strike a bewildered wallowing world."

if you can look behind the flowers and the lanterns, and read the unwritten story of these silent palaces?

The word "Yoshiwara" means literally "The plain of Reeds," and so long ago as the reign of the Shogun Iyemitsu in 1659 it was the favourite quarter of the city for the residence of the courtesan class. At the Restoration, however, twenty years ago, the authorities determined to suppress houses of prostitution in the City of Tokyo proper, and to confine them to this part. Now the word "Yoshiwara" has become the generic name for the quarter inhabited by the Japanese *demi-monde* in any town. There are no fewer than six of them in Tokyo alone, but Shin-Yoshiwara, or new one, which I am describing, is the chief and most remarkable. This step of segregation was taken for several reasons. In the first place, it seemed to the authorities that public morals would gain by the removal of the licensed house, or *kashizashiki*, from all the respectable quarters; then the system of regular medical inspection which they were determined to enforce would be easier and more certain; the tax upon each member of the *demi-monde* could be better collected; the whole system, which is regulated by very intricate laws enforced theoretically with great strictness, would be much more under police control; and last but not least in weight, such a quarter would be a happy hunting ground for the secret police, as a successful swindler or a hiding thief would be pretty sure to turn up there, and any conspiracy against law and order would be likely to be discussed there. "Where the carcass is," against the authorities, "there also will the eagles be gathered together," and the keepers of the *kashizashiki*, have too much to gain and too much to lose not to help the police secretly by every means—and there must be a million—in their power. So there is a special branch of Yoshiwara Police.

To understand the peculiar Japanese point of view in this matter, we must go back to the Department of Police. There, as I said in my previous chapter, is a special Bureau of Prostitution (included in the Bureau of Trade) with a dozen busy functionaries, and there, too, I was permitted as a special favour to be present at the enrolment of recruits. In a small room on the ground-floor sat two officials behind desks on a raised platform. Opposite them were sliding doors in the wall, and as these were opened from outside by a policeman three persons entered, the girl applying to become a licensed *shogi*, her parent or guardian, and the keeper of a *kashizashiki*. They all make very low bows and remain in an attitude of the greatest respect. The girl is questioned, she replies

automatically with downcast eyes ; the parent is questioned, he replies apologetically, with many explanations ; the keeper is questioned, he replies profusely, with practised fluency. There is a good deal of talk, and the official makes many entries in an elaborately ruled ledger before him. Then the three retire, in a moment the sliding-doors open again to admit another trio, and so on without variation, without emotion, formally and relentlessly the stream of victims is rolled on. I could not help being reminded of the automatic pig-killing at the stock-yards of Chicago. Some of the girls are no longer young, but coarse in person and brazen in manner. Others are delicate and pretty and very frightened. Some look little more than children, bewildered. The parents are quite commonplace people, and the bawds are like their fellows are world over, snug scoundrels. The average number of applications, many of them refused, is about ten daily.

The whole system is based upon the theory of a civil contract. When a girl is forced by her parents or desires of her own will to become a *yujo* or "lady of pleasure," the keeper of a *kashi-zashiki* is immediately ready to advance to the parents a certain sum of money, say twenty dollars, to fifty, or in very exceptional cases perhaps a hundred. The girl, her parents, and a surety thereupon enter into a bond for her to become an inmate of his house under the ordinary conditions for three years, or until the proportion of her earnings which goes to the keeper (theoretically one-half) is sufficient to recoup him for the sum advanced, together with his outlay for her clothes and board. Should she wish to leave before his complete reimbursement she must refund all the money advanced or expended for her up to that time. If she runs away, the keeper recovers possession of her by a civil action for debt against her parents and surety—a sort of parody of the gruesome action for restitution of conjugal rights, at last, happily, discredited among ourselves. But she can escape altogether by getting beyond her parents' reach and leaving them to settle the debt. When her time has expired, if the refunding process is complete, she is at liberty to leave or to re-engage herself for another term. If it is not complete, she has no choice. And it requires no knowledge of the methods of the trade to guess that there will always be a balance of indebtedness on the girl's part. Therefore she stays and stays. She is not allowed to go outside the Yoshiwara without a *kansatsu* or local police pass, and even then she would probably be accompanied by her maid and a male attendant. The examination takes place officially every Monday morning at the police station,

the upper floor of which is converted into a sort of surgery (*Kensajo*) for the purpose, and any *shogi* found diseased is immediately conducted by a policeman to a special hospital for such cases. As in England, the ordinary hospitals will not receive them. This hospital is supposed to be supported by the associated keepers, but as a matter of fact they in turn levy a regular tax upon all their *shogi* for the purpose. No girl under 16 is allowed to enter upon the life, and the papers attesting her age must be signed by the officer of the ward in which she resides. All the circumstances of each case, the names of the parents, the reasons why they give their consent, the name of the keeper and the details of the contract, are scrupulously and fully entered in the official ledger of the Department of Police, and the authorities and the law have set up every possible theoretical safeguard between the *yujo* and the keeper, and I believe that these laws are enforced to the letter whenever need arise. But also, it goes without saying that no Solomon could devise theoretical safeguards which would practically protect a girl under such circumstances from unscrupulous greed. For instance, every person in Japan has a private seal corresponding to a signature with us, with which all documents even down to private letters are attested, and to counterfeit or reproduce such a seal is forgery. Now the keeper of every *kushi-zashiki* is compelled by law to keep a big ledger in which all money transactions between himself and the *shogi* are entered, and the *shogi* is compelled to keep a similar smaller book in which the keeper makes identical entries, each of which must be attested by her private seal. This book is regularly inspected by the police with a view to prevent extortion, and it is expressly forbidden by law for the keeper to take away the girl's seal. On one occasion I visited the largest and best *kushi-zashiki* in the Yoshiwara in company with my official interpreter. The keeper was a sharp-looking woman of fifty, who had 45 *shogi* in her house, which she had just built at a cost of 45,000 dollars. We were taking tea ceremoniously in her private apartments, and after a while I inquired if I might put a special question to her. "Certainly," she replied. "Any question?" "Certainly." "Then," I said to the old lady through my official interpreter, "will you be so kind as to show me some of the seals belonging to your ladies, that you have at this moment in your possession." She winced visibly and turned several colours, but after a minute got up without a word, trotted off, and returned immediately with the private seal of a certain Miss Man, and I took an impression of it in my note-book, to her evident great alarm.

This meant, of course, that she was in the habit of entering the accounts in all the books, attesting them herself with the seals of all her *yujo*, and thus the police would be shown an immaculate record, while the *shogi* themselves would never even see the books, or know with how much they were debited and credited from week to week. It is very unusual, by the way, for one of these great houses to be owned by the keeper ; such profitable property is generally owned in Japan as elsewhere by highly respectable capitalists who are never heard of. And profitable indeed it must be, for the market value of land inside the Yoshiwara as compared with the general average in Tokyo is as four to one. In this Yoshiwara there are 100 *kashi-zashiki* and about 1,850 *shogi*. The Government tax upon each house is 3 dollars a month, and upon each courtesan from half a dollar to 3 dollars a month, according to her class.

There are four classes or grades in the occupation, the remuneration of each being prescribed by law. As everywhere else, the position is polyonymous, *oiran* being the politest name, *shogi* the most frequent, *joro* the most accurate and severe, and *yujo*—" fille de joie"—the prettiest. Each has her own servant and her own apartment, often charmingly decorated with paintings and screens, and adorned with little carvings and porcelain and bits of old silver-work and lacquer, the gifts of various admirers. And there is nearly always a large written and framed scroll in a conspicuous position, exhibiting some scrap of appropriate poetry tersely told in the complicated Chinese characters. One I was shown had the four characters *matsu kiku nao sonsu*, literally, " Pine chrysanthemum still are," *i.e.*, the pine and the chrysanthemum always preserve their charm, even in winter when other flowers die, and by implication. " My charms are everlasting, like pine and the chrysanthemum.

There are some pleasing beliefs current among foreigners, and which have been circulated in several recent books on Japan, to the effect that it is a common act of filial devotion for a girl in volunteer unasked to devote herself to this life for a term of years in order to pay her parents' debts, to extricate them from some other embarrassment, or even to lay by a little money for herself ; and that this done, she returns to the bosom of her family as if nothing had happened, indeed with the added halo of filial piety. This is mostly mitigated rubbish. " Many girls," says Major Knollys, R.A., for instance " devote themselves to three or four years' immorality of set purpose, amass comfortable little

sums of money, are warmly welcomed back into the domestic circle, and are regarded as models of filial duty in having thus toiled for the support of their parents. In fact, the landmarks between virtue and vice are obliterated." This is a grotesque misstatement. What Major Knolly's sources of information during his few days in Tokyo may have been, I do not know, but I made searching inquiries on this point in all quarters and from all sorts of people, from the high officers of the Department of Police down to the *yujo* themselves, and I have no hesitation in characterizing the statement as preposterous. It is true that the majority of the girls who enter the Yoshiwara are there that their parents may have money in consequence; but there is not one case in hundreds where they are not unwilling and unhappy victims. The influence of Confucianism has been to implant the duty of filial obedience as the primal and imperative virtue among the lower classes of Japan. A daughter yields absolute unquestioning obedience to her parents under all circumstances. Therefore when they say to her, "You will marry So-and-so," she does not dream of objecting. No more does she when they say to her, "You must enter the Yoshiwara." Of course when she is asked at the Department of Police, "Do you take this step of your own free will?" she replies, "I do," but the case is paralled to the condemned who walks up the steps of the gallows of his own free will.

As for the notion that the life of a courtesan is not considered by the Japanese to involve any particular discredit or disgrace, that is almost equally silly. The reason that such life here is regarded differently from a similar life in other countries is simply that it is different—with just the difference between a person who becomes immoral from choice. The Japanese have their own view of all sexual matters, including this one. *Inoke to sakake no*, they quote philosophically, *nai monoua nai*. And courtesanship among themselves they estimate at precisely its true value. An ineffaceable stain and an irredeemable lowering of personal dignity they know it to be, but they know also that there are not a few cases in which it leaves the moral character untouched. The biography of a famous and beautiful *oiran* named Murasaki says of her, "She defiled her body, but not her heart," and describes her tenderly and prettily as *dechu no hasu*—"a lotus in the mud." Consequently many an *oiran*, understanding this looks forward to a respectable marriage with a man whose acquaintance she has made in the Yoshiwara, and a few of them are thus fortunate every year, though perhaps not a larger proportion than in other countries.

And as for returning to their families, it is hardly too much to say that they never do. What they think of their own calling may be judged from the fact that when a girl leaves her *kashi-zashiki* to be married or to make any attempt to live differently, nothing would induce her to take with her a scrap of the clothing she has worn there, an article of the furniture of her room, or even one of her knick-knacks from it, although she has paid for them all ten times over. She would regard their presence elsewhere as a constant reproach and shame, so she leaves them for the keeper to sell at ten times their value to the next comer. "When she leaves," I say, but does she often leave? I fear that the female footprints by the "Willow of the Welcome" nearly all point one way. "What are the chief determining causes that recruit the ranks of the *yujo*?" I asked my informants at the Department of Police. "There are only two," was the reply; "poverty and natural inclination." But putting sentiment and theoretical legal safeguards aside, what proportion of *yujo* ever return to a respectable life?" "Unfortunately very few," was the reply; "we have a proverb in Japanese which exactly answers your question, *Ichido doro-midzu ni haitara, issho mi wo arayenai*—Once get into dirty water, and you will never be washed clean again as long as you live." A few get married; occasionally one commits suicide with her lover because he has not the means wherewith to pay her debts and take her away; an occasional one returns to independence and respectability; but the great majority either die or descend in the scale as they get older and uglier, till they end by being servants in the houses of which they were formerly the ornaments.

It goes without saying that in so strange a community—among these "lotus in the mud"—there is a vast deal of romance, necessarily much more than among the similar classes of countries where vice comes chiefly from choice. Hundreds of novels tell the stories of denizens of the Yoshiwara—of their beauty, their misfortunes, their goodness, their romantic passion and devotion, and their triumph and happiness or despair and suicide. Some of these would be well worth telling if space permitted. As Jesus of Nazareth said long ago, there are often more virtues to be found in the harlot class than in our own highly respectable circle, and I should imagine this to be even truer of Japan than of Jerusalem.

The most extraordinary spectacle of the Yoshiwara takes place for a few afternoons at five o'clock three times a year, when the flowers in

the long street gardens are changed. First in spring come the pink glory of the cherry-blossoms ; then in summer the purple of the iris ; then in autumn the hundred colours of the chrysanthemum, the national flower of Japan. When the new flowers are planted the *yujo* pay them a state visit. From each of the principal houses half a dozen of the most beautiful are chosen and arrayed in gorgeous clothes, their hair dressed monumentally, combs three feet long stuck in from side to side, and then they are mounted upon black lacquered *geta* or pattens a foot high. When they are ready to start a score of servants accompany them ; two or three precede them to put the crowd away ; one holds the hand of each *yujo* upon either side, and solemnly and very slowly, a step a minute, the wonderful procession moves round the garden. Other processions issue from the houses and meet and pass, and by-and-by the whole main street of the Yoshiwara is packed with an open-mouthed crowd, over whose heads the faces of the processionists can be seen here and there.

The walking upon the tell heavy *geta* is itself an accomplishment and girls are special trained to it. One foot is put out a little away and planted firmly, then the other *geta* is lifted by the toes tightly grasping the strap which passes between the first and second toes, and swung round in front of the other and across it. The first is then lifted and placed on the other side of the second—exactly in fact like a skater doing the outside edge. The Japanese call it *hachimonji ni aruku*—“figure of eight walking.” It is difficult to give in words an adequate notion of the extraordinary effect of this procession. The costly and gorgeous clothes of the *yujo*, silks of marvellous richness and brocades blazing with scarlet and gold ; the exaggerated bow of her *obi* tied in front (the courtesan is compelled by law to distinguish herself in this way), the pyramidal *coiffure*, the face as white as snow, the eyebrows and eyelashes black, the lips vermillion and even the toe-nails stained pink ; the men-servants respectfully holding the tips as her fingers on each side and giving as much heed to every step as an acolyte might give to an aged Pope, her several women-servants walking solemnly behind : a footman pushing back the crowd and another removing every twig or dead leaf from her path ; her slow and painful *hachimonji* ; her stony gaze straight before her, half contemptuous and half timid ; the dense and silent crowd ; the religious aspect of the vicious ceremony,—all these to make a spectacle apart from anything one has ever seen—an event-outside all one’s standard of comparison—a reminiscence of phallic ceremonial—a peasistence of Priapus.

The complete the picture of the Yoshiwara, I must add that in the lower-class houses the inmates sit at night in the front room on the ground floor, behind wooden bars and plate glass, and the passers-by examine them critically at their leisure, like goods in a shop window.

Such is the great Yoshiwara of Tokyo. This is not the place to express any opinion upon the principles involved ; but as I have written so frankly, it is only fair to the Japanese authorities to point out that their peculiar system has absolutely eradicated the appearance of vice in Tokyo ; you might walk the streets of this city of a million people for a year without seeing a sign of it—a state of things probably without parall in the civilized world. Then too, they have dissociated it from riot and drunkenness and robbery ; the streets of the Yoshiwara are as quiet and orderly as Mayfair or Fifth Avenue. And nobody in Japan can fall into temptation unwittingly : he must go in search of it. That these are matters of some value at any rate, the people who are responsible for the *police de mœurs* and Mabile, for the Strand and the Haymarket, for the purlieus of Sixth Avenue and the hells of Chicago and San Francisco, are hardly in a position to deny.

KÆMPFER'S HISTORY OF JAPAN.

(LONDON 1828.)

“ WENCHES IN PUBLIC INNS.”

To complete the account, I proposed to give of what multitudes of people travellers daily meet with along the road, I must not forget to take particular notice, of numberless wenches, the great and small Inns, tea-booths, and cook-shops, chiefly in villages and hamlets, in the great Island Nippon, are abundantly and at all times furnished withal. About noon, when they have done dressing and painting themselves, they make their appearance, standing under the door of the house, or sitting upon the small gallery or bench, which is before the house, from whence, with a smiling countenance and good words, they invite the several travelling troops that pass by, to call in at their Inn preferably to others. In some places, where there are several inns standing near one another, chiefly in the *Siuku*, (*Shuku*) or such villages as have Post-houses, they make with their chattering and rattling no inconsiderable noise, and prove not a little troublesome. The two villages Akasaki and Gcy, lying near one another, are particularly famous on this account, all the houses therein

being so many Inns, or rather bawdy-houses, each furnished with no less than three, six or seven of these wenches, for which reason also they are called the great store-house of Japanese whores, and by way of banter, the common grind-mill. Very seldom any Japanese pass through these villages, but they pick up some of these whores and have to do with them. I cannot forbear mentioning in this place a small mistake of Mr. Caron, in his account of Japan, where she shews so tender a regard for the honour of the Japanese sex (perhaps out of respect to his lady, who was a Japan woman) as to assert, that besides the public and privileged bawdy-house, this trade is not carried on in any other city or village throughout the Empire. It is unquestionably true, that there is hardly a public Inn upon the great Island Nippon, but may be called a bawdy-house; and if there be too many customers resort to one place, the neighbouring Inn-keepers will friendly and willingly lend their own wenches, on condition, that what money they get shall be faithfully paid them. Nor is it a custom come up but lately in this country, or since Mr. Caron's time. On the contrary, it is of very old date, and took its rise many hundred years ago, in the times of that brave General and first Secular Monarch Yoritomo, who apprehensive, left his soldiers weary of his long and tedious expeditions, and desirous to return to their wives and children, should be desert his army, thought it much more advisable to indulge them in this particular, and to gratify their carnal appetites by allowing public and private bawdy-houses. 'Tis upon the same account that the Chinese used to call Japan the *bawdy-house of China*, for this unlawful trade being utterly and under severe penalties forbid throughout all the Chinese Emperor's dominions, his subjects frequently resorted to Japan, there to spend their money in company with such wenches.



